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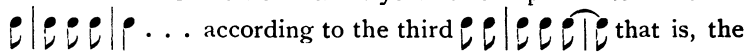

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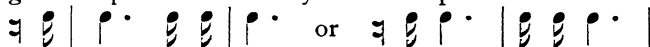
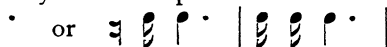
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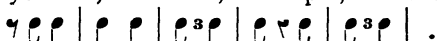
One more point calls for notice. Mr. Thomson will not hear of beginning his isochronous periods save on the ictus, following thus rigidly musical precedent. "Nearly all writers think it immaterial whether a foot, say a trisyllabic foot, is represented with the accent at the beginning, in the middle or the end" (p. 39) . . . This is quite a mistake. It is, of course, ridiculous to put the accent in the middle: as to the rest, it is a question of notation merely. Mr. Thomson takes as an instance the phrase *the hills and the plains* and declares: "According to the first—that is, to the normal musical notation—the rhythm of the phrase stands thus:

 . . . according to the third  that is, the word *plains* is represented as divided between two feet, which is absurd". Yes, it is absurd, but no more absurd than Mr. Thomson's argument. With triple time and arbitrary quantities anything can be proved. The rhythm of the phrase is much nearer:

 or 

both notations being applicable.

Mr. Thomson's clinching argument is drawn from the line "Of man's first disobedience and the fruit". With the bar ending on the ictus, Mr. Thomson turns this into the hideous abomination,

 "where we have no fewer than five syllables, each divided between two feet" (p. 40). The rhythm is, of course, not triple, and the notation is approximately .

"It should now be plain that not only is the musician's application of musical symbols the rational one, but that it corresponds best with the facts and with the usage of the poets" (p. 40). All that is plain is the total inadequacy of the musical notation at all, and the absurdity of postulating triple time as normal in English verse.

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LEEDS, August 14, 1908.

Herodotos: Für den Schulgebrauch erklärt von Dr. K. ABICHT.  
Dritte Band, Buch V und VI. Vierte verbesserte Auflage.  
Leipzig und Berlin: Druck und Verlag von B. G. Teubner,  
1906.

After an interval of twenty-three years a revised (fourth) edition of the fifth and sixth books of Herodotus has been brought out by Abicht. In what does this fourth edition differ from the third, and how serviceable is the book for school or college use?

In the matter of text, a comparison of the lists (as given in the two editions by Abicht himself) of the most important readings incorporated into these editions, betrays the fact that, even to the editor's mind, the new edition varies little from the preceding. There are only five differences, as noted in these lists, and they all vanish when the texts themselves are compared. There are, however, a few minor differences which Abicht himself does not note and which it is not worth while to mention. Still, the new text does show an advance in one respect,—in the use of Ionic forms, especially in those of contract verbs. The verbs in *-αω* are now given in their contract forms and, instead of such forms as *ὀρέω*, *ὀρέων*, *αἰτιεύμενος*, etc., which appeared in the third edition, we find in the new edition *ὀρώ*, *ὀρών*, *αἰτιώμενος*, etc. The verbs in *-εω* are still regularly left uncontracted, though in the forms of the verb *ποιῶ* (*ποιέω*) Abicht gives in this last edition the contracted forms, as *ποιῶν*, *ποιεῖν*, *ποιεῖσθαι*, *ποιόμι*, *ποιόεν*, etc., changed from the reading of the third edition *ποιέων*, *ποιέειν*, *ποιέεσθαι*, *ποιόομι*, *ποιόοιεν*, etc. Besides, he occasionally gives contracted forms of other verbs as *ἐπινοῶ*,<sup>1</sup> *ἐξηγῆται*.<sup>2</sup> But he has not yet reached the same consistency in the *-εω* verbs that he has in the *-αω* verbs.

The new edition is somewhat more fully annotated than was the preceding, as is manifest from the increase in the total pages from 224 in the third edition to 233 in the fourth. There have been a few notes cut out or cut down, due principally to the changes in the reading of dialectic forms. In the main, the new or enlarged notes are in the line of immediate assistance to the reader. Headings of chapters are added or amplified; meanings of words or expressions are given; corresponding Attic forms are noted; additional references to a similar usage are given. The few long notes added of especial value are these.—V, 56, on Hippias and Hipparchus, with a quotation from Aristotle's *Ath. Pol.*; V, 77, on the inscription of the bronze chariot, of which fragments of the base have been found on the Acropolis of Athens containing a part of the inscription; V, 94, on Hegesistratus, the illegitimate son of Peisistratus, with a quotation from the *Ath. Pol.*; VI, 109, on the appointment of the archons by lot (where, however, Abicht asserts that the appointment by lot was introduced by Cleisthenes,—a statement not in harmony with the testimony of Aristotle's *Ath. Pol.*).

The notes of Abicht, it seems to me, are, in the main, of the right sort. They give the young student the necessary historical and geographical setting, and they help him by suggesting the meanings of words and expressions in the places where difficulties confront him most. The notes, too, are eminently sane. I might cite as instances VI, 44 where the note in regard to the monsters that devoured the men who were shipwrecked about Athos has the single word, "Raubfische"; and VI, 103 where, in com-

<sup>1</sup> V, 24.<sup>2</sup> VI, 74.

menting on the word ἐξενείκασθαι—where Cimon won a victory at the Olympic Games with his four-horse chariot—Abicht gives the natural explanation, “νίκην ἐκφέρεσθαι = reportare.”

Still, there are many notes that are either of doubtful truth or not apposite, especially in the case of references. I will cite a few instances.

V, 1, συνεβάλοντο. Ab. says: “= *conicere*” (which is undoubtedly right); then he adds, “Ähnlich VI, 63, 65”. In both of these passages, however, the verb means to “*count*” or to “*figure*”, and not to “*conjecture*.”

V, 24, ὑπερθέωμαι. Ab. says: “Mitteilen, anvertrauen . . . Das Aktiv in gleicher Bedeutung nur V, 32; I, 8”. But in I, 8 the verb is *middle* and not *active*.

V, 27, τελευτᾷ. Ab. says: “Präsens historicum wie . . . VI, 126”. But the verb in VI, 126 is not τελευτᾷ but γίνεται (the context of his note shows that he was citing this passage not merely for the usage of a historical present but for this very form τελευτᾷ).

V, 35, μετήσσεσθαι. Ab. says: “Fut. med. in passiver Bedeutung wie . . . VI, 11, ἐλασσώσεσθαι”. But in VI, 11 Ab. himself reads ἐλασσωθήσεσθαι, *passive*.

V, 37, ὥς ἄν. Ab. says: “= ὅπως ἄν, auch I, 75 . . .” But in I, 75 the reading is *not* ὥς ἄν, but ὅπως ἄν.

V, 92, I, ἰσοκρατίη. Ab. says: “Vgl. ἰσηγορίη v. ἰσονομίη (sic) c. 78”. But ἰσονομίη does not appear in V, 78, though it does in Abicht's note on the passage.

VI, 52, βουλεύσαι. Ab. says: “Häufiger ist in dieser Bedeutung bei den Attikern sowohl wie auch bei Her. das *Medium* (I, 73; III, 84).” But in I, 73, the *active* voice is used and not the *middle*.

VI, 58, διαχρώνται. Ab. says: “Dieselbe Wendung VIII, 99.” But in VIII, 99 the *simple* verb χρώμαι is used and not the *compound*.

VI, 59, ἐνίστηται. Ab. says: “Für ἐνίστασθαι steht unten κατίστασθαι (κατιστάμενος) III, 66”. But in III, 66 the reading is ἐνεστεῶτα, and not a form of κατίστασθαι.

VI, 92, σφι. Ab. says: “den Aigineten und Argeiern”. Evidently it should be the *Sicyonians* and not the *Argives*.

This list is not exhaustive but might be extended considerably.

Abicht avoids controversial argument, and this is necessary in a book intended for the younger students. But he also neglects valuable evidence. I have already noted his failure to refer to the testimony of Aristotle that the appointment of archons by lot was not introduced by Cleisthenes. Another instance of his positive statement of what he assumes to be an established fact is found in his note upon Ἐννεάκρουνος, VI, 137, where he says: “Die Quelle Enneakrunos, auch Kallirrhoë (noch heute Kalirrhói) genannt, liegt im Südosten der Stadt unweit vom Ilissos . . .” He disregards altogether the strong probability that the fountain was at the south-west of the Areopagus. A still more conspicuous instance

of his failure to accept—or at least to refer to—a well-established claim appears in his note to V, 83, where, in speaking of “Οἴη”, he says: “Eine uralte, landeinwärts gelegene Stadt auf Aigina . . . Nicht weit von ihr stand der berühmte Tempel der Athene, von dem ebenfalls noch Trümmer vorhanden sind”. Furtwängler’s proof that this is the temple *not* of *Athena* but of *Aphaea* is wholly ignored. In these points of history, topography, and archaeology Abicht seems not to have brought his book up to date.

Typographically the book is open to some criticism. Of misprints, major and minor, I have seen about forty in the notes, and in the body of the text itself fifty-four. Of this latter number most are merely mistakes in breathings or accents or subscripts,—of no great consequence. Of the mistakes that involve a wrong letter I have noted the following:

V, 12, οἱ τι for ὁ τι; 15, ἐξεστρατεύσαντο for ἐξεστρατεύσαντο; 34, παρεσομένον for παρεσομένον; 52, παρασάγγαν for παρασάγγαι; 58, ἐρχῶντο for ἐχρῶντο; 72, τριηκοῖοσι for τριηκοῖοισι; 84, ἐπέτελεον for ἐπετέλεον.

VI, 8, νηροῖ for νηυσὶ; 8, Δέσβιοι for Δέσβιοι; 27, νεμῶν for νεμηῶν; 33, Δασκυλείω for Δασκυλείω; 39, τὸν for τῶν; 51, Εὐρυσθένης for Εὐρυσθένης; 53, Ἀρκισίον for Ἀρκισίον; 57, ἦ for ἦν; 65, Λευτυγίδεω for Λευτυγίδεω; 66, Πυθῖν for Πυθῖν; 120, συμβολῆς for συμβολῆς; 130, μέσον for μέσον.

In quoting in the notes passages from Herodotus or other authors Abicht allows himself the greatest freedom. He omits words without giving any indication of their omission, changes the order, and alters the construction. His object is not to quote but to illustrate, and perhaps no great harm is done thereby. There is, however, one class of error in his notes that is most glaring and, to my mind, most significant in regard to the value of a particular kind of note. I mean the errors in the references, for purposes of illustration, to parallel passages. I have not attempted to verify the references of Abicht—outside of Herodotus—except for a few authors. I am keeping well within the mark, however, when I say that there are over 200 wrong references (including those to other parts of Herodotus). Where the passage itself is quoted, the mistake in the reference is not vital. But in many, very many, instances the reference is given without the quotation, and given wrongly.

Of the total wrong references noted, between 80% and 90% were wrong in the third edition—now twenty-three years old—and merely repeated in this new edition without any verification. Moreover, they were so given in the second edition, published ten years earlier. (I am sorry that I did not have at hand the first edition, to see if that, too, had the same mistakes). Now, these mistakes, though numerous, are not fatal for an edition. Why? Because, clearly enough, nobody pays any attention to these references. The teachers don’t, or else they would have informed Abicht at some time within the last thirty-three years. The boys don’t,

or else they would have told their teachers, who then would have sent the corrections to Abicht himself. Abicht evidently didn't verify for the third edition, which is nothing but the second edition republished with a very few minor changes. And he hasn't verified for this new edition. An editor would then, it appears, accomplish about as much if, when not quoting the words, he should say merely that this construction is found frequently or so many times in Herodotus. The references as given by Abicht are merely—like a person's name signed to a newspaper letter—a guarantee of good faith. But, if for any reason you look the matter up only to find that a wrong name has been given, your faith in the value of that particular guarantee is sadly shaken.

These various criticisms, however, affect merely details of the book and not its essence. With the limitation suggested, the book—if it could be in an English dress—would be a most serviceable edition for any young student of Herodotus.

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